

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

Christianity and Social Regeneration

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N. Y. Herald Tribune.

BISHOP DeWOLFE RECEIVES CONGREGATION

A group of former Roman Catholics who had formed the Spanish Universal Christian Church were received into the Episcopal Church on October 13th.

[See page 16.]

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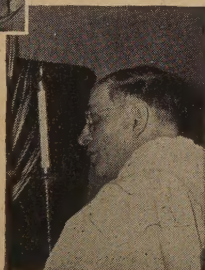
By

IRWIN ST. JOHN TUCKER

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"Union Begins at Home"

TO THE EDITOR: After reading Dr. Mabry's article, "Union Begins at Home," I could not help thinking of Keble's Assize sermon in 1833, which started something for which the Church had long waited. I believe Fr. Mabry has sounded a clarion call (which should be irresistible) to the whole Church "to come and reason together" and has brightened the outlook of "the prisoners of hope."

As I know the position of the writer in the ecclesiastical pattern of our time, his fervent irenic spirit which breathes throughout the article and the clear, unmistakable sentences in which he frames his appeal create in me the warmer gratitude and a willing response.

His appeal to the Prayer Book as a basis and center of union (and unity) should disarm all group prejudices and crash all party lines. Some, however, may say that all depends upon how one interprets the Prayer Book. But is not the book its own best interpreter; and do not its teaching and directives make its purpose plain?

When "Catholics" will stop their bizarre liturgical practices; when "Liberals" will stop their straining out historical gnats and swallowing camels; when "Middlers" will clear their myopic vision and see something more in the Prayer Book than a form for an hour's devotion on Sunday morning—when these, I say, are all attuned to shake off these blighting individualisms, then indeed union and unity will have begun at home.

✠ THOMAS JENKINS,

Retired Bishop of Nevada.

Maspeth, L. I., N. Y.

TO THE EDITOR: The fine article of Dr. Mabry, "Unity Begins at Home," is an outstanding illustration of the trend back to the Prayer Book, which has been talked over rather furtively in Anglo-Catholic circles for a number of years and is now expressing itself openly before the Church. In England this appeal for the Prayer Book has been forcibly voiced by Fr. Gage-Brown of St. Cuthbert's, London, and it is exemplified in Philadelphia at St. Mark's Church under Dr. Dunphy. Now Dr. Mabry comes out flatfootedly for the same standard.

I hope that the matter will be freely and candidly discussed in Catholic circles at considerable length. With open disloyalty manifest in our Church today among bishops, clergy, and people, a definite step forward toward unity among ourselves would be achieved by mutual adherence of all parties to the text of our present Prayer Book. Of course, this will mean nothing if only some do it. Its significance will be found only if all do it.

(REV.) LEICESTER C. LEWIS.

New York.

TO THE EDITOR: It was very heartening to read Fr. Mabry's article, "Union Begins at Home." The internal confusion which the Church has experienced in recent years is a matter of concern to every Episcopalian. We have been so concerned with growling at each other

over the dead bones of disagreement we have found it harder and harder to bare our teeth at evil, which is the enemy of God and of the Church.

It is heartening also to have a present Anglo-Catholic like Fr. Mabry so courageously and frankly that he is ready to sacrifice much that is dear to him to achieve internal unity. I do not believe that anyone will think it necessary for any Anglo-Catholic to celebrate "in le But I think someone ought to thank Mabry for offering to do so.

What the Church needs is not conformity. It needs a reduction in extreme positions on both the Anglo-Catholic and Protestant sides. It needs a more articulate voice of leadership in the center. It is my firm conviction that there is a wide populous group of Churchmen who would include sound Prayer Book Churchmen, the several varieties of Central Churchmen, and the Prayer Book Anglo-Catholics who are already in a considerable agreement as to the Faith. They are they unhappily divided as to practice. Unfortunately of recent years this group has lacked in controversial matters an adequate voice. The extremists on both sides have as a result made it appear that the Church is more divided than it actually is.

I am one who is willing to sit down and pray and discuss with any sincere member of the Church how we can lessen tension and work effectively for the extension of the Kingdom of God.

(REV.) JOHN HEUSCH

Evanston, Ill.

Fr. Palmer and Unity

TO THE EDITOR: The headline "Father Palmer Backs Union" in *THE LIVING CHURCH* of October 13th might seem to imply that I am in favor of immediate corporate union with the United Church of Canada or the Presbyterian Church. I am in favor of the eventual union of Christians but not of the immediate union of the Church of England with any other body. "Unite first and adjust differences afterwards" is a wrong policy. "Remove obstacles and then consider uniting" is a right policy. What I plead for now is removal of uncharitable attitudes to other religious bodies, for penitence on our part in causing and perpetuating divisions, for faithfulness to our own heritage so that we may contribute our full share to any future union.

(REV.) ROLAND F. PALMER, SSJE
Bracebridge, Ont.

That Blank Wall

TO THE EDITOR: Fr. Palmer, SSJE, says, in discussing the various phases of the unity movement [*L.C.*, October 13th, p. 23], that "Rome presents a blank wall." And while he expresses hope and prayer that we may again be allowed to have conversations with Roman Catholics on the subject of unity, he goes on to say that our proper starting place is elsewhere.

Suppose there is a "blank wall." T

almist says, "With the help of my God shall leap over the wall." And I don't see individual conversion (there is a door in the wall for *that*) but corporate union. It has happened. Eight great ailments were healed by corporate action between Nicea and Florence. The separation of the Church of England was corporately united, and although we are not particularly proud of the results, the fact was accomplished. If we really want unity, we've got to seek it on the basis acceptable to the Church we are approaching. Some of us thought we could unite with the Presbyterians by temporarily recognizing non-episcopally ordained ministers as priests. That proposition has been rejected, contrary to accepted Anglican principles. Now it remains to be seen if we can leap over the wall" *without* sacrificing real principles.

Here is a Church holding the same Creed, the same Scriptures, the same sacraments, and priesthood as ourselves; a Church with which we were in closest communion for a thousand years. Unity with her would put us into communion with more Christian people living on earth than there are to be found in all Protestant sects together. And unity with us, on our part, might well start a movement really ecumenical—the return of Lutherans, Presbyterians, and other conservative Protestants, when they saw the corporate communion without absorption. The price? It hasn't been advertised, but observation of the past should give us a pretty good idea. Many historians still admit that Queen Elizabeth repulsed an offered reunion which would have allowed the third Book of Common Prayer to be used in the reunited English Church. Every Uniat concordat has embraced compromises which did not contravene Catholic faith and order. There is no reason to believe that a concordat could not again be made between Rome and Anglicanism, protecting the rights and principles of both.

It is true that conversations have been forbidden. But we know that reunion can happen, because it has happened. Once eyes are opened to its desirability, nay its necessity if Catholic faith and order are to be preserved, we shall find a way, with the help of God, to leap over the wall. (Rev.) H. B. LIEBLER.
Bluff, Utah.

Editor's Comment:

While we agree wholeheartedly with the proposition that reunion can and must eventually include the Church of Rome, we do not feel that merely "leaping" from one set of principles to another is the right way to union with either Rome or Presbyterianism. The great issues which divide the Christians of the world must be squarely faced and settled before full intercommunion and synodical unity can be achieved. We believe that most Churchpeople could not agree with Fr. Liebler's implicit assumption that the differences between Rome and Anglicanism are minor.

When is an Episcopalian Not an Episcopalian?

We're not trying either to be smart or funny in using the above title. To attempt either attitude is quite a temptation, but the answer will always be the same, viz: "When he claims to be something of which he knows NOTHING."

We have heard lots about the "tensions" which have existed recently in The Episcopal Church. We say that they constitute the most constructive condition which has existed within The Church for a number of decades. Suddenly, and for very good cause, people claiming membership in The Episcopal Church began to find it necessary to know certain things about their Church, if they were to defend the positions which they began to take with regard to the whole future of that Church. When a person knows nothing about the Church to which he claims allegiance, does he have the right to argue a position or even to call himself by Her name? What do *you* think?

We hope that this constructive "tension" will continue, for when one starts being constructive any time or anywhere, benefits always ensue,—and so it will be in The Church. Too, too many of us either were simply born into The Episcopal Church, and failed to take the time to find out the facts of our background as Episcopalians, or else,

as we have repeatedly pointed out, we simply have not been taught the proper rudiments of our faith. Either is tragic, and perhaps much of what has unnecessarily plagued our Church in recent years would never have transpired had "the faith of our fathers" been truly passed down to us, instead of being given us in smatterings and then only by the "personal opinion" system.

We pray for our whole Church in the days ahead of us,—for a deeper realization and appreciation of Her faith, Her practice, aye, and Her DISCIPLINE. We pray that if there be any amongst us who have entered our fold with tongue in cheek regarding faith, practice or discipline, they either be led to see the error of their ways, or else find shelter in some sect with similar leanings.

But, above all things, let all of us who claim allegiance to The Anglican Communion know what that allegiance means, how our right to it was passed down to us, and then stand up for it both valiantly and *intelligently*.

Now, there is nothing uncharitable nor un-Christian in those words. In all other essential walks of life we have to take certain stands and have reasons for them. Why not in religion? For no reason under the sun!

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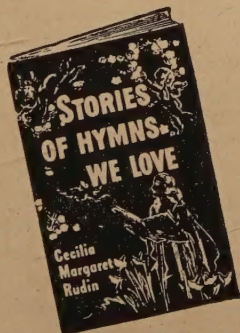
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THIS WEEK

Our favorite subscriber this week is the man who wrote in to say that he wouldn't read *The Living Church* because its Churchmanship made him as mad as the terrible tempered Mr. Bang—but enclosed his renewal check anyway, because his wife liked to know what was going on in the Church.

This column endeavors to be silent about the editorials, because if the writer praised them he would be praising the boss, which is not good policy, or praising himself, which is still worse. However, it is our duty to the thirty or forty thousand readers of *The Living Church* to let them know that the second part of the editorial on *Toward a Better World*, the symposium published under the auspices of the Commission on Social Reconstruction, is held over this week to make room for editorial comment on various other pressing matters.

The undergirding unity of aim and spirit shared by all Church parties continues to be shown in the response of Churchmen of all shades to Dr. Mabry's article suggesting a platform for joint action based on the Prayer Book. Last week we published a number of communications on the subject, this week's issue contains several more, and others will be published in future issues. Almost without exception, they welcome the proposal.

Social Regeneration—there, in a phrase, is the basic program of Christianity for healing a sin-sick society, according to the Rev. Robert Findlay Thomas. Part I of his article on Christianity and Social Regeneration is published this week. It is one of a number of excellent articles which have been on hand for some time but have been delayed in publication because of General Convention's demands on our space.

"Go East, Old Man," says Dean Higgins of Grand Rapids in his article underlining the necessity of more adequate pensions for the older clergy. The Church Pension Fund, operating on an actuarial reserve basis, can use only the relatively tiny surplus portion of its funds to meet hardship cases. General Convention's appointment of a Commission to study the problem affords some hope that the Church will take practical steps.

Are you beginning to make your Christmas gift plans? *The Christmas Book Number*, scheduled for December 1st, will cover the worthwhile new books; and our Christmas offer of the beautiful *Madonna in Art* booklet as a premium with every gift subscription is the recipe for a really lovely and memorable Christmas present.

PETER DAY.

The Question Box



Conducted by CANON MARSHALL M. DAY

• *How did the modern clerical collar come into use, and when was it first worn?*

Like Topsy, the clerical collar "wasn't borned, jest growed." The English clergy in the 18th century wore a white stock, the ends of which hung down over the front of the cassock. With the 19th century invention of shirts with changeable collars, this grew into the starched, single-band, "Anglican collar." The loose ends of the stock became the "bands" still worn by barristers, and by some clergy in England. Its development from the stock is seen in this form of collar being higher in back than in front.

In Italy the clergy wore the *collaro Romano*, the modern rabat, and to protect the stiff part of this from contact with the neck, covered it with a small folded strip of white linen. The same influence as above developed the latter into the modern double-band clerical collar.

The 20th century invention of a good, permanently stiff, washable substitute for linen has caused these two things to coalesce into the collar now generally worn, which has features of both.

• *Our rector stated that the doctrine of the Apostolic Succession is without foundation, since the Anglican Church cannot trace its line of ordinations through the Reformation period. Is this correct?*

The principal point at which the line of succession in this period is attacked is in the ordination of Matthew Parker, Elizabeth's first Archbishop of Canterbury. The registry entry of his consecration is missing. But as we have the other papers referring to his election and enthronement, and as his personal diary records his consecration, the loss of the one missing document does not seem so important. The line of succession runs, however, through other bishops beside Parker.

• *What is meant by the Nag's Head Fable and what are its implications with reference to the Apostolic Succession?*

The Nag's Head Fable is a story that the Bishops Scory, Bonner, and others dined together at the Nag's Head Tavern

in Cheapside and there put Park Grindal, Sandys, and Horn through mock consecration ceremony using invalid and ridiculous words and actions in place of the real ones. Today no serious scholar accepts this story.

• *Who was Matthew Parker, and what connection does he have with the doctrine of Apostolic Succession?*

Matthew Parker has very little connection with the doctrine of the succession; I do not remember having seen him quoted as an authority by any theological writer. In the transmission of that succession to the present-day Anglican clergy he is an important factor.

Parker was consecrated as Archbishop of Canterbury almost immediately upon the accession of Elizabeth, by Bishop Barlow, Scory, Hodgkin, and Coverdale. As most of the Elizabethan bishops were consecrated by him or those whom he consecrated, some persons have felt that the invalidity of his consecration would invalidate that of most or all of the bishops of the Anglican Communion. This is not so, but the whole question demands more space than the Question Box has at its disposal. See the question and answer above for further comment.

• *On page 351 of The Christian Faith,* Dr. Moss says that the communion of an unbaptized person is invalid. Is not this receptionistic doctrine? And why on page 355 does he say that the Eucharist is invalidated if the celebrant does not receive?*

In the first passage the author does not mean that the unbaptized person does not receive the Lord's Body and Blood but that they do not confer upon him the grace they were intended to convey, just as a color-blind man looking at a red flag sees only a grey one.

In the second passage I presume the writer does not mean to say that the Consecration is somehow undone, but that the Eucharistic Sacrifice fails to be offered because the sacrificer does not partake of it.

So neither of these statements implies receptionism.

*THE CHRISTIAN FAITH: An Introduction to Dogmatic Theology. By Claude Beaufort M. London: SPCK; New York: Morehouse-Gorham \$5.

The Living Church

NO.
19

TWENTY-FIRST SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

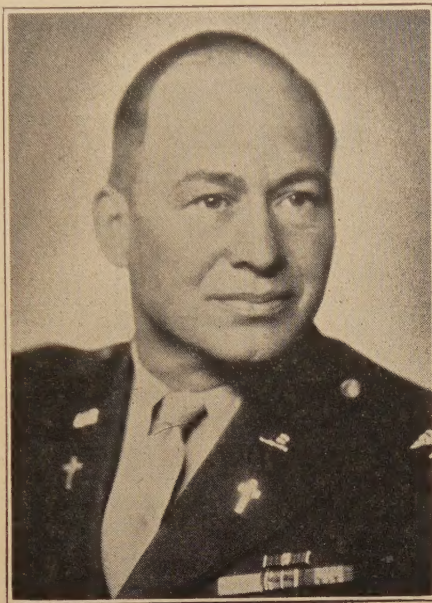
Clark to be Consecrated December 6th in Los Angeles

The Rev. Dr. Stephen Cutter Clark, elected by General Convention as Missionary Bishop of Utah, will be consecrated in St. Paul's Cathedral, Los Angeles, on December 6th. The Presiding Bishop will be the consecrator, with Bishop Stevens of Los Angeles and Bishop Moulton, retired Bishop of Ohio, as the co-consecrators. The Bishop-elect, who has been rector of St. Mark's Church, Pasadena, Calif., will be presented by Bishop Lewis of Nevada. Bishop Gooden, retired Suffragan of Los Angeles.

Bishop Parsons, the retired Bishop of Los Angeles, will be the preacher. Attending presbyters will be the Very Rev. F. Eric Bloy, dean of the cathedral, and the Ven. William F. Bulkley, archdeacon and diocesan secretary of Utah. Bishop Rhea of Idaho will be the litanist, and the Rev. Canon C. Rankin Barnes of San Diego, Calif., will be the duty registrar.

Consecration of Mr. Quarterman December 3d in Amarillo

The Presiding Bishop has taken order for the consecration of the Rev. George Henry Quarterman as Missionary Bishop of North Texas. The service will be



NEW EXECUTIVE: Dr. Hall, executive of the Army and Navy Commission.

on December 3d in St. Andrew's Church, Amarillo, Texas, where Mr. Quarterman, who was elected at General Convention, has been the rector.

Bishop Tucker will be consecrator, with Bishop Casady of Oklahoma and Bishop Fenner of Kansas as co-consecrators. Bishop Jones of West Texas and Bishop Hines, Coadjutor of Texas, will be the presenters. Bishop Quin of Texas will be the preacher. Bishop Stoney of New Mexico and Southwest Texas will be the litanist. Attending presbyters will be the Rev. Willis P. Gerhart of Abilene, Texas, and the Rev. James Green of New York City. The Rev. Edgar W. Henshaw of Pampa, Texas, will be the duty registrar.

RADIO

Dean Watson to Preach

The Very Rev. Richard S. Watson, dean of St. Mark's Cathedral, Seattle, Wash., is preaching on Sunday, November 10th, over the day's second "Church of the Air" program (CBS, 10:30 AM, EST).

The choir of the cathedral is singing the music for the service. George Vause is the director and organist.

NATIONAL COUNCIL

Dr. Hall Appointed Executive Of Army and Navy Division

The Rev. Dr. Percy G. Hall is now the executive of the Army and Navy Commission, according to an announcement of the National Council. When the Division was established to succeed the former Army and Navy Commission, the National Council expressed the desire that the new executive should be a man of successful military training. Dr. Hall's experience in both World Wars is regarded as fulfilling that specification to a large degree. He was a civilian instructor in the ordinance department of the Army from 1917 to 1919; from 1941 to 1946 he was a chaplain in the Army on active duty, attaining the rank of colonel.*

Dr. Hall was born in Stockton-on-Tees, Durham, England, in 1893. His early education was in England, and

*Early in 1944 he had supervision of all XII Corps chaplains in Scotland. Later he served as Deputy 3d Army Chaplain, having supervision of all Third Army chaplains in England. He went to France in June, 1944, where he saw active service in Le Mans, Orleans, Sens, Chalons, Nancy, and Saarburg. Going with the forces into Germany, he was present at the taking of Coblenz, Worms, Bad Kreuznach, Vaccha, and Meiningen. Next objective was Bayreuth, then Czechoslovakia and Austria. Chaplain Hall returned to the United States in October, 1945, and reverted to inactive status in January, 1946. His decorations include the Croix de Guerre with Palm; the Bronze Star; the Grand Ducal Order of the Oak Wreath (Luxembourg's highest award); and numerous commendations from commanding officers.

The Living Church

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Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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*LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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after he came to this country he did graduate work at the University of Pennsylvania. He also studied at Berkeley Divinity School, and completed his theological studies at the Philadelphia Divinity School, being graduated with honors in 1924. He has degrees from Ursinus College, Temple University, and the Philadelphia Divinity School. He was ordained in 1924, and before entering the Army served parishes in West Englewood, N. J., and in Philadelphia. His last parish was St. Martin's, Oak Lane, Philadelphia.

NATIONAL COUNCIL

Dr. Addison Recovering

The Rev. Dr. James Thayer Addison, vice-president of the National Council, whose recent heart attack prevented him from continuing his trip to the Far East, has written from Guam to say that he is making a good recovery. "I am progressing favorably and can now enjoy living in a chaplain's comfortable home with Mrs. Addison as nurse. My return in some weeks will probably be made by hospital plane. As I see it now (with many items subject to change) I might hope to reach New York December 1st."

ARMED FORCES

J. N. Brown Appointed Assistant Naval Secretary

Mr. John Nicholas Brown of Rhode Island was appointed Assistant Secretary of the Navy by President Truman on October 28th. A Churchman, Mr. Brown has served as a deputy to General Convention from the Diocese of Rhode Island from 1925 to 1946, and is a member of the standing committee of the diocese.

At the 1946 General Convention it was he who coined the memorable phrase "ecclesiastical displaced persons," in speaking against the unity proposals.

He is expected to succeed to the post of Navy Under Secretary if Mr. Forrester retires after this month's elections. The present Under Secretary, John L. Sullivan, is being groomed for the post of Secretary.

Chaplains' Association Convention Held in Washington

The 16th annual convention of the Chaplains' Association of the Army and Navy was held in the Pentagon Building, Washington, October 23d and 24th. Among those who addressed the assembled chaplains were Bishop Sherrill of Massachusetts; Chaplain (Major General) Luther Deck Miller, chief of

chaplains, USA; Chaplain (Rear Admiral) William N. Thomas, chief of chaplains, USN; Francis Cardinal Spellman, Archbishop of New York; and Rabbi David de Sola Pool of the Spanish and Portuguese Synagogue, New York City.

In his address, Bishop Sherrill spoke of the contribution which chaplains can and ought to make to their own Churches. He stated that returning chaplains are needed in key positions in every communion or denomination to stir up the civilian clergy to the reality of the terrible moral conditions of our day. The Bishop said that he felt that far too many people had not seen enough to realize the urgency of the times and that the chaplains and ex-chaplains must speak out boldly to stir men to action.

Of special interest to Churchmen was the address of the president of the Army and Navy Association, Dr. N. M. Ylvisaker, who deplored the lack of attention of many chaplains to men of their own communions and denominations. He stated that he felt that there had not, in the past, been a sufficiently clear recognition on the part of Catholic, Protestant, and Jewish chaplains of their responsibility for those of other faiths. Moreover, he felt that this meant not just providing "Protestant" services with no regard to sect, but to sense and appreciate there was a crucial need for special ministrations by ministers of specific denominations for men of their own Church. Resolution No. 6, adopted by the Association, is in accordance with this thought:

We recommend that suitable provision be made on each post, ship, military, naval, and veterans installations for the exercise of religious obligations peculiar to the needs of the respective faiths served by our chaplains.

A Corporate Communion of Episcopalian chaplains was held on October 24th. The Rev. A. J. DuBois was the celebrant, assisted by the Rev. Dr. C. Leslie Glenn, who entertained the group at breakfast after the service.

The convention voted to hold the next meeting at San Antonio, Texas, May 6-8, 1947, and elected Chaplain (Commodore) Robert J. White president of the association. The meetings adjourned with an address by Rabbi Morris S. Lazaron, rabbi emeritus of the Baltimore Hebrew Congregation.

CHURCH ARMY

New Training Center Opened

The Church Army has opened a new training center in Cincinnati, Ohio, for the first post-war class. When the center opened on October 7th, there were five men enrolled: Albert Huntley of Maine,

Ernest St. Andrew of Northern Michigan, Ernest Swanker of Albany, F. Nussbaum of Oklahoma, and William Johnson of Los Angeles.

The faculty for the new school includes: the Rev. F. J. Moore, ward the Rev. R. S. Lambert, the Rev. M. Long, the Rev. G. L. Pennock, the Rev. John Albert, the Rev. Benjamin Pri the Rev. John Yungblut, Miss I. Scudds, Captain Earl Estabrook, and Sister Florence Puffer, CA.

SOCIAL RELATIONS

Dr. Pepper Addresses Iowa Welfare Association

The Rev. Dr. Almon R. Pepper, executive secretary of the National Council Division of Christian Social Relations was among the speakers at the 46th conference and institute of the Iowa Welfare Association. In addressing the meeting, he said:

"Pastoral counseling is and always been an important part of the ministry of the Church. For this counseling the priest needs all of the insight and understanding he can have about himself, about others, and about the dynamics of what happens in his relationships with others. This he can best get from special study and from clinical experience under supervision. The parish priest needs to know more about what social workers and psychiatrists know, and they need to know more about religion and the profession of ministry.

"As ministers of religion and social workers and psychiatrists get to know each other, and as there is more common ground for understanding, they will learn better how to work together on a cooperative and complementary basis."

The meetings on parish counseling were held under the auspices of the diocesan department of Christian social relations, of which Leon Lyle, director of the American Home Finding Society of Ottumwa, is chairman. The discussion in which Bishop Haines of Iowa participated, was led by the Rev. Frederick W. Putnam, rector of Trinity Church, Iowa City, and Miss Elizabeth McGoe, state child welfare consultant.

ORTHODOX

Seminary to be in Boston

The Greek Orthodox Church in Boston purchased the Charles Goddard White estate in Boston for the purpose of establishing a seminary. At present, reports indicate that about 25 students will be enrolled. The estate will also be used as the home of the Orthodox Bishop of Boston. In addition to the main house there are two cottages, a guest house, stables, and other buildings. [RN]

ORTHODOX

Ecumenical Patriarch Endorses Action of Paris Council

Ecumenical Patriarch Maximos of Constantinople has endorsed the decision of the diocesan council in Paris which elected Archbishop Vladimir of Nice as primate of the Russian Orthodox Church in Western Europe.

The council rejected the appointment of Metropolitan Seraphim, who had been appointed by Patriarch Alexei of Moscow. The council maintained that the western dioceses rightfully come under the jurisdiction of the Ecumenical Patriarch, and not Patriarch Alexei.

[RNS]

Jurisdictional Problems of Moscow and Constantinople

The question of jurisdiction over the Greek Orthodox Church in Finland is expected to be one of the chief matters discussed with Ecumenical Patriarch Maximos when delegates from the Russian Orthodox Church pay their anticipated visit to Constantinople. A five-man mission appointed by Patriarch Alexei of Moscow was to have reached Constanti-

THE LIVING CHURCH RELIEF FUND

Of the \$490.50 acknowledged under "CARE for Old Catholics" last week, \$91.00 should have been acknowledged under "Old Catholic Relief." Corrected totals are as given below.

Old Catholic Relief

Previously acknowledged	\$ 91.00
Wesley Donaghy	100.00
M. W.	50.00
Lyman A. Cotten	20.00
R. G.	10.00
Wiley T. Eddison	10.00
Memoriam R. M. J.	10.00
Edward F. Ostertag	10.00
W. E. Nelson	5.00
D. A. Parce	5.00
S. J. Hedelund	2.00
	\$313.00

CARE for Old Catholics

Previously acknowledged	\$399.50
Charles H. W. Foster	20.00
Anonymous	10.00
Rodney J. Arney	10.00
Elmer B. Christie	10.00
Claude R. Cooper	10.00
William Danner	10.00
William H. Felker	10.00
Lake Family	10.00
Raymond E. Hartz	10.00
Memory of Kenzie Dattner	10.00
and Mrs. C. W. Kellogg	10.00
Ellis J. Kerr	10.00
James, Batavia, N. Y.	10.00
Theresa's Guild, St. Matthew's Church, Los Angeles	10.00
Robert B. Shelburne, Jr.	10.00
John S. Fowler	5.00
and Katherine L. Jones	5.00
	\$569.50

China Relief

Franklin Smith (children)	\$ 2.00
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ALTAR PLATE REINSTATED: King George VI lights the candles in the King's Chapel of the Savoy, London, for the service of the Royal Victorian Order when the altar plate, a gift of the royal family, was returned to the chapel.*

Acme.

nople over a month ago, but no news of its departure has been received from the Russian capital.

Another likely topic is the action of the Czechoslovakian Orthodox Church

ENGLAND

Archbishop Defends Sale of Abbey

Criticism over the Church of England's sale of Fountains Abbey, Yorkshire, for restoration by the Roman Catholic Church was denounced as "un-Christian and ungenerous" by Dr. Cyril Forster Garbett, Archbishop of York. Originally founded by the Cistercian Order, Fountains Abbey is regarded as one of the finest and most complete of the ruined abbeys of England.

Replying to objections by Anglicans who asked why the Church of England did not itself undertake to restore the abbey, Dr. Garbett, writing in the York diocesan bulletin, declared "our Church already has a large number of abbey churches, which we have saved from ruin and made living shrines of worship."

Dr. Garbett said that, furthermore, "we should be wrong to divert money for the restoration of ancient ruins when funds are needed for clergy, new churches, work overseas, and unfinished cathedrals."

[RNS]

Bishop Matsui Dies

The Rt. Rev. Yonetaro Matsui, S.T.D., second Japanese bishop of the Diocese of Tokyo of the Nippon Seikokwai [the Holy Catholic Church of Japan], died October 16th, 1946, in Matsuyama, Shikoku Island, Japan.

last January in transferring from control by the Serbian Orthodox Church to the jurisdiction of the Moscow Patriarchate. According to Orthodox circles in Constantinople, Patriarch Maximos is strongly opposed to the transfer to Moscow rule of any Orthodox community outside Russia. The Czechoslovak Church is now headed by Archbishop Jelevferij, a Russian prelate named by the Patriarch of Moscow.

Some Orthodox leaders believe that Patriarch Maximos will raise no objection to proposals for transfer of Finnish Orthodox parishes in Russian-annexed Petsamo and East Karelia from the jurisdiction of the Ecumenical Patriarchate to that of the Moscow Patriarchate. However, Maximos will probably insist that for canonical reasons, the Orthodox Church in independent Finland must retain its autocephalous status.

[RNS]

*The eight silver pieces, including two great candle standards, two altar candlesticks, two altar vases, an altar cross, and an alms basin, were in America on display when war was declared. As relics of the chapel of the old royal palace of Savoy which burned in 1381, they were placed in the custody of the Cathedral of St. John the Divine, New York, for safekeeping until last December. [See THE LIVING CHURCH, December 23, 1945.]

Queen Elizabeth is shown at left, and the Rev. C. Cresswell at the altar. The service was open only to the royal family and members of the order, with a few press representatives invited.

IV. About Preparation for Holy Communion

By the Rev. John Heuss, Jr.

ABOUT the weakest part of the average Episcopalian's practice of religion is his personal preparation to receive Holy Communion. To be truthful, most of us have never so much as heard that we ought to prepare for it. If we have heard, it has apparently come as a counsel of perfection which need not be taken seriously.

Let's start at the beginning. Why should one bother to "prepare" to receive Holy Communion? Isn't God in Christ always more than ready to come to us with all of His loving gifts? Of course He is! But that does not mean that you are ready to receive them. You wouldn't think of coming to your family table without washing yourself clean, would you? How then could you think of approaching the table where God is the Host without tidying up first? You see it is as simple as good manners, that is all. Just remember before Whom you are coming, and you will never want to come again without preparing. If the King of England or the governor of the state were to invite you to his table, you would make quite a fuss about your preparation. Well, the King of kings and Lord of lords is the One before whom you will appear at Holy Communion. You will want to be your "best," when you come to Him.

Now there isn't much danger that you will come physically dirty to the altar rail. Episcopalians are likely to be just about the most spruced up Christians in the world. I have often thought what spiritual progress we would be making as a Church if one-tenth the time were spent on spiritual tidying up that is spent on manicures, hairdos, and making up one's face to go to church! No, the place where Episcopalians fall down is in "cleaning up the spiritual dirt." That is precisely what preparation to receive Holy Communion is. The spiritual dirt is the week's or month's, or quarter's, or half-year's, or longer accumulation of sin. The longer you neglect to "clean up," the thicker the accumulation becomes. Consequently the more spiritually untidy you appear before God. And even though He loves you, the longer you put it off, the more spiritually repulsive you

make yourself for Him. If you neglect it long enough the accumulation will get so thick that it will strangle the breath out of your spiritual life and you will be in our Lord's own words "a whited sepulchre." You may be a pretty tomb, or a nicely scrubbed tomb, but you will still be a tomb nevertheless. And a tomb is a place prepared for death!

How do you, then, go about making a preparation? There are two things you can do to get rid of the spiritual dirt. The first you do before each time of receiving. It is a "must item" and should never be neglected. If you find when the time comes to receive that something unpreventable has made it impossible for you to prepare, then attend but do not receive. It is better to make fewer Communion well prepared for, than many thoughtlessly. The second is optional in the Episcopal Church, but you will be spiritually cleaner, and much better off, if you do it of your own free will regularly.

Let us take the "must item" first. Precisely at what time you make your preparation is up to you. It ought to be reasonably close to the time of receiving. Let's say Saturday night. The important thing is not to be rushed. Start with any prayer which asks God's help. Then examine yourself carefully. There are a number of ways of making a self-examination and there are many manuals to be had which contain them. I prefer to go through the Seven Deadly Sins at first. They are pride, anger, lust, jealousy, envy, gluttony, sloth. Take each one and see where it applies to you. Here the manuals will help because they break down each deadly sin into pertinent questions you can ask yourself. The main thing is to think where it hits you and be honest about it. It will be quite a therapeutic experience. Then tell God what your spiritual dirt is, that you are sorry about it, and ask Him to forgive you. You finish your preparation by promising to improve and asking God to help you do it. If you do this honestly, then you are in the proper spiritual frame of mind to receive your Communion. After you have used the Seven Deadly Sins as a means of self-examination for a while, branch out

and try some other method such as the Ten Commandments. New methods give you new ways of seeing yourself and prevent getting into a rut where no new light gets to you. It ought to be said, that by some a sufficient preparation is considered to have been made when a psalm or two, a few prayers, and a general confession have been made. Well, any preparation is better than none. But the heart of a good preparation is self-examination, real contrition on your part, and a hearty desire to amend with God's help. It would be far better to throw all the manuals and forms out the window and really root out your sins than to be contented with any Episcopal imitations of the prayer-wheel.

Now the second kind of preparation you can do monthly, quarterly, semi-annually, or annually. It is called making a "sacramental confession." You cannot do it alone. You have to make it before a priest. You can choose any priest you wish. If you have never made a sacramental confession before, go to your chosen priest and ask him to teach you. At the same time you can make a definite appointment for your first confession. Before you come for it he will show you how to make a very thoughtful self-examination. Most people find it best to write out the list of their faults at each confession to aid the memory. He will also show you how to make the confession before him. There is nothing mysterious about it. It consists of a form of confession with a place in the middle of it for you to tell the results of your self-examination and ends with a request for absolution, advice, and penance. After you have done your part, the priest will give you the advice you need, a penance to perform, and pronounce absolution. You then go back to your pew and thank God. It is the most wonderful experience you will ever have.

When you make these preparations to receive Holy Communion, you are really getting to grips with spiritual growth. It is the heart and center of a real personal practice of our religion. It is good manners toward God. It is good sense for your spiritual development. It is good discipline for your soul.

Christianity and Social Regeneration

I. Need of a Real Social Consciousness

By the Rev. Robert Findlay Thomas

Rector of Christ Church, Point Pleasant, W. Va.

HAD the infection of sin not spread into human society, something similar to a "Christian" social order from the beginning would have obtained. In such a God-centered society penal implications in social regulations would be unnecessary, but man's subtlety would have an organized community. It is man's duty to use and develop his native endowments, and talent and social organization is one of man's most conspicuous endowments. In our present sinful state we should not have artificial evils, crime, or wars; but presumably we should have a highly complex social organization. In the existing order social energy largely must be devoted to artistic and altruistic achievement.

However, it is with the existing order, with man not in his original sinless state, that we must deal. Man's failure to adjust himself to his natural environment (God and the created order) has produced, and is responsible for, the continuance of, social friction and economic maladjustment.

The cause of man's failure is his spiritual infirmity, which Christianity views as "sin." At the dinner at which Henry A. Wallace received the *Churchman* Award for 1945, a speaker described Mr. Wallace as having "confidence in man—in the dignity of man and the ability of man—to build a successful social order. If the average person inhibited the integrity and courage which Henry Wallace himself has contributed to political life, we might well lose the latter's confidence. But the truth is that, apart from God's redeeming grace, the average man is morally and spiritually incompetent to work out his own social salvation. As the House of Bishops' Pastoral Letter of February, 1945, said, regarding the issues of a just and peaceful world order, "... there is not enough intelligent goodwill in unregenerate human nature for the accomplishment of these tasks."

A SPIRITUAL PROBLEM

To produce a successful social order is basically a spiritual problem. Social and economic disorders cannot be corrected simply by "improving" social machinery and economic controls. Many of our heroic social-consciousness have been naïvely oblivious to that fact. God's own answer to man's spiritual problem, and hence to his social problem, is the Incarnation. The Son of

God came to earth that man might recover from his spiritual infirmity. Man's spiritual regeneration is effected by the divine grace released into human nature by means of the Incarnation.

It is the mission of the Church to be a channel through which that divine grace can reach all men, giving them the wisdom and power to achieve not only their individual salvation, but also social harmony, economic justice, and world peace.

WHOSE JUSTICE?

While part of the mission of the Church is to promote economic and social justice, it is not the mission of the Church to be man's instrument of judgment against man. Since the Church is His spiritual Body on earth whose mission in the world is an extension of His, our Lord's own attitude in the case of the disputed inheritance (St. Luke 12: 13-15) is worth our study in this connection. Apparently our Lord declined to judge the case of the disputed inheritance; He did not attempt to solve that problem of property rights. Instead He went to the root of the matter. His judgment cut through the immediate legal question to expose the underlying moral problem. While not denying that the man was entitled to justice, Christ did not arbitrate on the basis of the man's appeal. Instead Christ used the appeal itself as a cue to warn His hearers against the sin of covetousness.

The man who wanted the inheritance divided erred in believing he could invoke the judgment of Christ against his brother. The man's hasty thinking represents a common error. Men always are eager to identify divine justice with their own selfish desire for personal "justice." Our Lord's attitude implied that His judgment is not subject to our convenience, is not something to be exercised only when we desire it, or only upon those particular problems we happen to want solved. Doubtless it was indirectly God's will that the man should get his share of the inheritance. But it was God's direct, immediate will that not only the man's brother but the man himself should be saved from the sin of covetousness; for except for their mutual covetousness there would have been no dispute about the inheritance.

Today we find it implied that the Church must underwrite the unconverted ambitions of the "common man."

Thus, of an address by Philip Murray, it has been reported: "He talked about 'good faith and understanding' which he translated into 'more bread, butter, carpets on the floor, and pictures on the wall. All God's workers want more of God's sunshine.' Those workers in sweaters, open-necked shirts, and hobble boots may not have known it was the Christian religion, but they did know what he was talking about".*

Of course "all workers want more of God's sunshine," and "more bread, butter, carpets on the floor, and pictures on the wall." Of course Mr. Murray's audience knew what he was talking about! "Workers," rich and poor, usually want all of God's material gifts they can lay their hands on! That is quite understandable. It is just ordinary human selfishness. In itself it is not necessarily sinful. But it certainly is not the Christian religion! In wedding the Church to the cause of "labor," Church leaders like Mr. Spofford encourage an "opiate of the people" concept in reverse. Just as the privileged classes at times have sought to use the Church as a tool to help themselves hold on to more than their share of economic wealth, so the masses naturally are not disinclined to use the same tool to promote *their* economic advancement. Unregenerate man wants what he regards as his fair share of society's inheritance, and to get it he will appeal to Christ or to anyone else. But the Church may not be identified with that appeal. The Church is committed to our Lord's own way of eliminating inequities in, and disputes over, society's "inheritance," implied in His admonition, "Take heed and keep yourselves from all covetousness." For unconverted man, of course, Christ's solution is too painfully drastic. Unconverted man prefers his own way, and keeps trying to cure secularism with secularism and greed with greed.

THE NEED OF INDIVIDUAL CONVERSION

It is primarily through human beings as individual persons that the Church fulfills her mission to humanity. It is individually that in Baptism we are born anew. It is as individual persons that we receive the spiritual nourishment of Holy Communion. The work of God's grace in renewing our lives de-

*The Rev. W. B. Spofford in the *Witness*, May 17, 1945.

pend upon the cooperation of our individual wills.

So the Christian fellowship on earth and its expression in organized society ultimately depends upon the decision of individual wills to cooperate with God's grace, or what is called "conversion." Christian social consciousness springs from the conversion of human wills to God. People don't "learn" Christian attitudes the same way they "learn" the multiplication table, or historical data, or even the Offices of Instruction. Well-fed Americans may be educated intellectually to be aware that millions of people are starving in China, India, and Europe. But a Christian social consciousness doesn't mean merely knowing; it means caring. Knowledge is a matter of education; caring is a matter of conversion.

The roots of race prejudice, for example, grow deep in the human sin of pride. It is all too plain, even to him, that the average man has little personal reason for pride. So his pride feeds on the illusion of racial superiority. The white man finds unregenerate satisfaction in believing that he, as a member of the white race, is superior to any Negro. It will not suffice merely to show the unconverted white man facts and figures which logically explode the super-race myth. His willful, emotional prejudice is a fulfilment, albeit a perverted one, of the natural human aspiration to be a part of something better. The chances are the white man can afford emotionally to give up his racial pride only when,

truly converted to Christ as Lord, he realizes that the only really "better" thing is the life of fellowship with God. (Incidentally, one wonders whether, in the recent and current exhaustive and exhausting discussions in the Church press on our educational dilemma, there hasn't been too much concern over the problem of curriculum and too little concern over the problem of conversion.)

OUTCOMES OF A CHRISTIAN SOCIAL ORDER

Essentially, then, a Christian social order is not a makeshift compromise with secularism, nor can it be effected by exterior controls. Essentially a Christian order has its own foundation in the converted wills of Christian people, and hence a spontaneous evolution in society. From Acts 2:44-45, for instance, we infer that in a microcosm Christian society the problem of protecting private property rights was eliminated because there was no private property.

In a Christian social order every child, from birth, would be guaranteed adequate housing, clothing, and nutrition; he also would be provided with complete medical care and the basic necessities of education. For every worker a Christian social order implies economic protection against old age, illness, and industrial fluctuation; it implies a reasonable amount of leisure and a voice in the industry upon which the worker's livelihood depends.

"No wage or income based upon the value of the economic contribution of the

individual," said Wendell Willkie, "ever be made to take into proper consideration the needs of his dependents. In a Christian social order parenthood would not automatically involve economic disadvantage. The worker's annual wage would be sufficient to provide adequate food, clothing, education, and medical care for perhaps two children. For every child after the first two, Archbishop Temple contended, the State in a literally Christian society, would provide a food and clothing allowance."

It appears to be the consensus among leaders of Christian thought that in a literally Christian society the economic and social measures just described would be obtainable. However, that does not mean necessarily that such reforms ought to be established in our semi-Christian, semi-pagan society next year, or even the next 20 years. A certain degree of popular conversion to Christianity is necessary to make "Christian" reforms feasible. A government food and clothing allowance based on the size of families would be a wholesome benefit to people with a Christian sense of stewardship, but as a social security (and voting) measure in a society largely on secularism, such an allowance probably would be a demoralizing incentive to indolence and domestic irresponsibility. Also, in a Christian society unemployment benefits would not be subject of political dispute. The employed majority, not wanting their unemployed fellowmen to suffer privation, freely would establish an equitable system of unemployment compensation, nor would the unemployed, guided by Christian motives, accept government grants and benefits if they knew jobs were available. But in our American social order it is not at all certain that we ought to embrace, as Christian strategy, the government's present reckless policy of madly distributing benefit allotments, bonuses, and "unemployment compensation."

In other words, economic peace and justice, which certainly are implied in a Christian social order, require more than social consciousness on the part of selfish champions of the common people like Henry A. Wallace. They require (and to this fact Mr. Wallace himself seems blind) social consciousness on the part of the common people themselves. The average man's lack of social consciousness is a serious spiritual delinquency which doctors of political science, even Christian doctors of political science, cannot cure. And when we take what would be the natural social and economic results of Christian conversion, and attempt artificially to graft them upon a mostly pagan society, the average man's lack of Christian social consciousness may even pervert the "results" into positive evils.

(To be continued)

Now or Later

By the Rev. H. Ross Greer

MILLIONS pray every day, "Thy kingdom come, Thy will be done on earth." Even so, there are wars and rumors of wars. People hate one another. People are selfish. They want their own way. Many think freedom means doing anything one wants to do.

Surely the world is a shaken world. People say, "Oh, what a world, what a world!" The trouble, of course, is not with the world. The trouble is with the people in the world.

God made the world good and He made man upright. But God does not compel man to be upright. He is no dictator, He is no totalitarian ruler. God does not treat us as though we were mechanical toys or marionettes which move at His will.

God gave us the power to choose to do His will and to acknowledge His sovereignty or not. We make wrong choices. We frustrate, we fre-

quently block God's plans for the time being. Often we really pray, no doubt unconsciously, "Thy kingdom come, Thy will be done, but *not now*."

Perhaps we do not say, "But not now." However, we often act it. We say we want the world to be a better world, we want to be better Christians, we intend to go to Church regularly, to work and pray and give for the spread of the Kingdom—later, when we have had our fun, or when we have a family, or when we have made our money and feel secure. At any rate, not now.

But *now* is the time. Now is the time we have. Today is the day to enthrone God in our hearts, and the individual heart is the place to begin. Unless we give God a chance to rule our hearts now, He is not likely to rule later. Let us pray "Thy kingdom come, Thy will be done on earth *now*."

Go East, Old Man

A Primer for Pensioners

By the Very Rev. H. Ralph Higgins, S.T.D.

Dean of St. Mark's Cathedral, Grand Rapids, Michigan

IF YOU feel old age creeping on, and you are a clergyman of the Protestant Episcopal Church, it will pay you to go east — if you can attach yourself to the right diocese. That is, unless you are so fixed that you can live comfortably irrespective of your Pension Fund allowance. And the older you are, the more dutifully should you heed the advice, "Go east, old man!" At least this is the conclusion to be drawn from a survey of the situation presently prevailing in the Church in the matter of providing (?) for the decent care of retired clergy.* There are 12 dioceses which have permanent funds more or less adequate for supplementing Pension Fund benefits to retired clergy, and 11 of them are east of Lake Michigan.

Clergy ordained since the inception of the Church Pension Fund will on retirement presumably receive sufficient Pension Fund benefits to enable them to anchor their soul to the body without too much pulling and hauling. This happy state depends, of course, not only on the date of ordination and length of service in Orders, it depends also on the amount of annual salary the cleric has been able to draw during his active ministry. So, while this article is concerned only with one specific problem of "superannuated" clergy, the younger brethren, if they are Pension-wise, will not be entirely indifferent to the attraction of dioceses whose parishes pay salaries in the relatively higher brackets or have more or less adequate trust funds for the supplementing of inadequate pensions.

That there is widespread concern throughout the Church regarding our haphazard and even callous treatment of our older clergy with inadequate resources is evident from the survey which the writer recently completed. As one bishop declares: "There is no problem before us of greater importance." Of the 68 dioceses reporting, 26 dioceses have no plan or policy, while one diocese is now working on a projected plan. In regard to the sources of supplementary aid given to retired clergy the survey indicates as follows: a special diocesan aid fund — 21 dioceses; bishop's discretionary fund — 11 dioceses; private fund available for the purpose — 4 dioceses; special assessments levied on the parishes and missions of the diocese — 2 dioceses; special diocesan fund other than a set-aside diocesan aid fund — 2 dioceses; spe-

cial appropriations from the diocesan budget — 2 dioceses; a special state fund — 1 diocese; a fund, other than his discretionary fund, administered by the bishop — 1 diocese; special voluntary parish offerings — 1 diocese; a diocesan Woman's Auxiliary fund — 1 diocese; funds obtained from private individuals — 1 diocese. The above analysis takes into account that in some dioceses more than one of the sources enumerated is available.

As to the types of supplementary assistance offered, these may be classified as follows: supplementary cash grants — 29 dioceses; occasional supply work — 17 dioceses; emergency cash grants — 5 dioceses; cash relief for widows and (sometimes) orphans — 5 dioceses; miscellaneous odd jobs around the diocese — 1 diocese.

From the data presented it is difficult to appraise the adequacy of the various types of local endowment funds established for the purposes, but it would seem that with the exception of two or three dioceses even these permanent funds are not sufficient to provide adequate supplemental aid.

The retired clergyman of today is indeed the forgotten man of the Church. The fact that we do not have hordes of retired clergy who absolutely must have assistance in meeting the minimal requirements of living in no wise excuses us from our moral responsibility. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

The root of the trouble lies in the lack of a national policy. In the absence of such policy, individuals, parishes, and dioceses have been left to the promptings of conscience and the proximity of susceptible financial resources to meet individual situations as they have arisen.

Yet our clergy are not ordained as circuit-riders, or as rectors of parishes, or as diocesan clergy; they are ordained as priests of the Church. It is difficult to avoid the conclusion that the Church as a whole has a real responsibility for the basic conditions associated with the livelihood of its priests even after retirement. With all due respect to Home Rule, Diocesan States Right, Free Enterprise, Bigger and Better Personal Insurance Estates, and Highest Salaries to the Best Men, the Church cannot morally remain indifferent while there is one priest of the Church who for good reasons or ill has insufficient means to permit him to live out the last days of his years in common decency. For all I know it may be that all of these "hard cases" were misfits or improvident. What of it? Who admitted them into the Church anyway, and who permitted them to continue therein until old age drew a kindly veil over their shortcomings?

What to do? Three major steps need to be taken. (1) The adoption of a national policy. The formulation of such a policy should be preceded by a thorough study of the problem as it exists in our Church, together with a careful analysis of how the problem has been dealt with in other Churches. Such related matters as annuities, special types of insurance policies, and health plans should be studied. This study ought to be undertaken by the Commission established by the recent General Convention to consider the raising of a supplemental pension fund. The problem is one for the whole Church and the responsibility for initiating a policy should stem directly from General Convention. (2) While awaiting the outcome of the necessary studies and the formulation of a sound national policy each diocese in the Church should have the problem called to its attention, with the request that in the interim each diocese accept definite responsibility. In this connection certain minimum standards should be met by the several dioceses until a national Church policy is forthcoming. (3) The Church should initiate a nationwide movement looking to the increasing of clergy salaries generally. In view of the current inflationary trends, which show no signs of diminishing, it is of the highest importance to all of the clergy that pension benefits shall be reasonably sufficient to care for their basic needs when the day of retirement arrives.

In the meantime, Go east, old man!

CHURCH CALENDAR

November

10. Twenty-first Sunday after Trinity.
17. Twenty-second Sunday after Trinity.
24. Sunday next before Advent.
28. Thanksgiving Day.
30. St. Andrew. (Saturday.)

ACU CYCLE OF PRAYER

November

10. St. Barnabas, Rumford, Me.
11. Grace, Hartford, Conn.
12. Grace, Ridgeway, Pa.
13. Holy Apostles, Oneida, Wis.
14. St. Mary the Virgin, New York
15. All Saints, Orange, N. J.
16. Epiphany, Chicago

*The writer wishes to express appreciation to the many bishops and diocesan clergy who cooperated with such interest in this survey.

Disarmament—1946 Version

IN THEIR usual bombastic style, peppered with charges of capitalistic imperialism and bad faith, the Russians have nevertheless startled the world by proposing immediate steps toward world disarmament. Taking them at their word, the United Nations Assembly has placed this subject on its agenda, and our own country has begun to formulate plans for international supervision, which is the only basis on which disarmament in the present unsettled state of the world could be safely undertaken.

Unfortunately, the world never knows whether or not to take Russian proposals at their face value. Deceit and downright lying are a recognized part of the Soviet technique in international relations, and the record of Russian action speaks louder than the words of Stalin and Molotov. But it should be remembered that Russia alone spoke out for universal disarmament in the pre-war days, when Hitler was leading the world in the armament race that culminated in the Second World War. If the Russian proposal, however modified, can reverse the new armament race that is shaping up today, it will be a tremendous gain for the whole world.

At the same time that Russia proposes disarmament, however, the Soviet foreign minister denounces the American proposals for control of atomic weapons as being "based on the desire to secure for the United States the monopolistic possession of the atomic bomb." No fair reading of the Baruch plan, which is the essence of the American proposals, can possibly justify this conclusion. The truth is that the Russian leaders live and move in a miasma of propaganda of their own creating, while the people of that great nation have no possible way of forming accurate opinions on world affairs. If this is "democracy," as claimed by the Russian spokesmen, it is certainly not the variety for which we fought in the last two wars, or for which we stand today.

Nevertheless the nub of the disarmament proposal is sound; indeed it is probably the only way in which world peace can be assured. Germany and Japan have been disarmed; they must be kept disarmed. If then the other nations should disarm, at the same time strengthening the United Nations in both political and military power, we should have the beginnings of a world government which might effectively outlaw future wars. But that means going much farther in co-operative effort than Russia, the United States, or any other nation has yet indicated its willingness to go.

What we cannot afford at this critical juncture in the world's history is unilateral disarmament, or the weakening of our own national structure before an adequate international structure is ready to function in the true interests of the peoples of the world. We

should never again be guilty of the folly of sinking battleships while other nations scuttle blueprints. Nor should we place our reliance upon paper conventions without effective guarantees and international controls.

What the world needs more than anything else is mutual understanding, good faith, and good will. These things cannot exist with half the world separated from the other half by what has aptly come to be known as the iron curtain — a curtain of concealment, deceit, suspicion, and distrust. The iron curtain must go before peace and security can come.

If Soviet Russia will contribute the iron curtain to a United Nations scrap drive, the United States can consign the atomic bomb to the same pile — with a United Nations policeman to guard it. Then, and only then, can peace and security replace the present distrust and general insecurity.

The Every Member Canvass

THE CHURCH has come again to the time of the Every Member Canvass. This is the time when the resolution to go forward, as expressed in the program and budget adopted by General Convention, is put to the acid test. For the Church will go forward in direct proportion to the thoroughness with which the canvass is conducted, and the degree to which it is successful.

The duplex envelope has two sides. If a parish is loyal to the pledges of its diocesan representatives at General Convention, it will not neglect either side.

The black side of the envelope represents the work of the parish, with a percentage allocated for diocesan administrative expenses. It should be based on as realistic and forward-looking a program and



EVERY MEMBER CANVASS POSTER



THE CHRISTMAS catalog of the Morehouse-Gorham Co. was mailed last weekend. If you have received a copy, we suggest that you keep it in a cool place or it may melt. It was growing in the north woods only a month ago.

The saga of this catalog provides an interesting comment on the contemporary scene. For it was produced amid conditions of exceptional difficulty and at several times the normal cost. Bear with us and we'll give you the highlights.

Paper for the catalog was ordered last April, for delivery in New York on August 15th. On September 11th the publishers were notified that "due to conditions in the paper industry" the order had not been accepted by the mill, but that the paper would be delivered "some time next year, unless something happened."

A series of frantic long-distance telephone calls resulted in a new promise to deliver the paper October 10th. Meanwhile the type was set in New York and the covers were printed. But when a routine checkup was made on October 10th the publishers were advised that "the paper could not have been promised by the 10th because it is not yet manufactured."

A new series of frantic long-distance conversations ensued, ending in a promise that the paper would be manufactured in a special run at the mill in Wisconsin and would positively be ready for shipment October 10th.

Now came new difficulties. There was a truck strike in

New York, resulting in an embargo of both freight and express into the city. An attempt was made to get a special carload into New York on an emergency permit, but the Chicago office of the paper manufacturers recommended that the paper be shipped by air freight to Newark, from which it could be trucked into New York by a firm not on strike.

On October 11th the publishers were advised that the paper company had found it impossible to load 7,000 pounds of paper in any available plane, and that they were shipping it by freight in the hope that it would be admitted to New York. But on the 14th, the paper actually arrived in Newark by air. The air freight line then delivered the paper to the printer in New York, but was unable to unload it because their truck had no winch. They offered to take it back to Newark, but the quick-thinking printer sent them instead to a warehouse, where it could be unloaded on a platform. It was then reloaded on another non-striking truck with a winch and delivered to the printer.

The paper, which was made in Wisconsin October 10th from trees that had been growing a few days before, was finally delivered in New York on October 15th. The catalogs were printed and delivered October 29th and mailed to 24,000 customers by November 1st. But . . . some of the items listed in it are still not available because of the accumulation of goods at terminals resulting from the trucking strike, or because of another strike at the warehouse from which books of several publishers are distributed, or because of the continued paper shortage. Imports, of course, have been delayed by the maritime strike, just settled.

Well, anyhow, the catalog is out. Better do your Christmas ordering early. And keep that catalog in the refrigerator; it may send out green shoots. CLIFFORD P. MOREHOUSE.

get as that of the national Church. It should go beyond the strictly ecclesiastical phases of the work of the parish, and should provide for the Church to take an adequate position of leadership in the community. It should provide for the expansion of the Church among its children, its young people, its veterans, its adults. It should contemplate adequate salaries for its clergy and its lay employees, keeping in mind the increased cost of living. It should make provision for at least one piece of advance work in the program of the parish itself.

The red side of the envelope represents the work of the diocese and the national Church. It is its emphasis today as never before. Most dioceses have a program of expansion and advance work, to carry the message of the Church to new communities and to new groups of people. A static missionary program is no missionary program at all. Here, too, clerical and lay salaries should be raised to meet increased living costs. And the work of the general Church alone will require a generous increase on the red side of the envelope, for every parish and mission. We are in a period of increasing costs and increasing salaries and wages. Church budgets must be increased accordingly. The members of most parishes have decreased ability to contribute; and certainly the

expenses are going to be higher, even if no new forward work is undertaken. But it is a time to undertake forward work. The need of the world for the Church is greater today than ever before — and that applies to your community and diocese just as much as to China, Japan, or Europe.

People everywhere are asking, Why doesn't the Church do something? Perhaps you have asked the question yourself. This is your chance to answer it, constructively and decisively. Your response, and the response of your parish in the Every Member Canvass, is a considerable part of the answer.

The Cycle of Prayer

THE American Church Union, as everyone knows, is an association of clergy and laity for the purpose of awakening the Church to a realization of its inherent Catholicity and encouraging Churchpeople to make full use of the resources of the Catholic Faith and Life. The programs and activities of the ACU to achieve these purposes are various; but one of the most important is the Cycle of Prayer.

As its name implies, the Cycle of Prayer is a schedule of intercessions undertaken by parishes, missions, religious houses, etc., throughout the nation,

with the aim of assuring that in at least one place each day prayers will be offered for the conversion of America to the Catholic doctrine, discipline, and worship of the Book of Common Prayer. In past years, THE LIVING CHURCH has been happy to be of assistance in the promotion of this worthy objective by publishing the list of churches in which the intercessions will be said during the coming week. After a rather long lapse, arrangements have been made for regular publication of the list again, beginning this week (p. 11).

The general observance is divided into the following specific headings:

I. For the Conversion of America to the Catholic Faith: that our fellow-countrymen may learn to love the Lord Jesus and consecrate their lives to His service; that all in civil power may be guided by the Holy Spirit in the conduct of national affairs; that social justice may prevail and racial tensions be resolved.

II. For the Church in the United States: that bishops and priests may zealously preach and teach the Catholic Faith; that the Religious life for men and women may be increased and be a reservoir of spiritual strength.

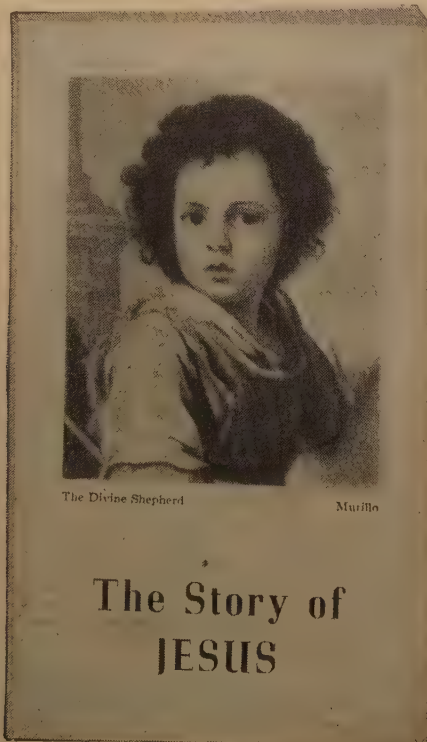
III. For all priests of the Church: that their life of prayer may be deepened; that their zeal for souls may be increased; that their boldness in preaching the Faith may be strengthened; that their wisdom in the guidance of souls may be illuminated; that more priests may celebrate the Holy Sacrifice daily, teach the sacrament of penance, institute reservation of the Blessed Sacrament.

IV. For an increase of the Sacred Ministry: that many young men may be called, and that bishops, priests, and seminarians may be guided by the Holy Spirit in their respective tasks of training young men for the Catholic priesthood.

V. For all communicants of the Church: that they may love the Church and her sacraments; that they may heed the discipline of the Church in the precepts of works, fasting, abstinence, and almsgiving; that they may have a spirit of sorrow for sin and a longing for the grace of absolution, a desire for more frequent and prepared Communion, a zeal to bring others to the love of Christ and knowledge of the Catholic Faith; that they may accept our Lord's teaching and the laws of the Church on Holy Matrimony; that they may bring up their children in the Faith and practice of the Church.

VI. For the Missions of the Church: That the Church's expanded domestic and foreign program may be supported by every communicant; that those who have never heard the teaching of the Catholic Faith may be enlightened; that Christians outside the Catholic Church may receive instruction in the Faith; that all lapsed and indifferent communicants may be moved to a renewed practice of their religion; that scoffers and sinners may be won to the love of God.

We hope that many parishes not now sharing in this important work will be moved to do so, and that individual Churchmen will also take part in it. This intercession leaflet, from which the above is summarized, and all other pertinent information, can be obtained from The Cycle of Prayer of the American Church Union, 2101 65th Avenue, Philadelphia, Pennsylvania.



Size of booklet 5 1/4" x 3 1/8" closed.

The Story of Jesus

A NEW 32-page BOOKLET, *The Story of Jesus*, offers to its readers the highlights of the life of Christ. The text is from the King James Version of the Bible; the illustrations are full-color reproductions of famous Old Masters.

The frontispiece is Carlo Maratta's painting, *Holy Night* with this inscription from St. Luke: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Some of the other illustrative masterpieces are: *Shepherds in Adoration* by delle Notti, *Boy Christ in the Temple* by Hoffman, *Baptism of Jesus* by Maratta, *Christ Blessing the Little Children* by Vogel, *The Transfiguration* by Raphael, *The Last Supper* by Rubens, and *Jesus Appears to Magdalene* by Fra Angelico.

This booklet is simple enough to be understood and loved by the small child, and yet the adult will also appreciate the appropriateness and beauty of the illustrations and the inspiring selections of Biblical verse.

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BOOKS



THE REV. HEWITT B. VINNEDGE, PH.D., EDITOR

New Testament as History

NEW TESTAMENT LIFE AND LITERATURE. By Donald W. Riddle and Harold H. Hutson. Chicago: The University of Chicago Press, 1946. Pp. vii + 263. \$3.

The modern revival of theology in Catholic and Protestant Churches, especially in Europe, with its increased emphasis on the importance of Scripture, requires a different kind of introduction to the New Testament from that of a generation ago. New stress must be laid on the religious life of the Christian community and on the developing theology of the New Testament itself. Clear Riddle and Hutson have attempted to respond to this demand; their book deals with "New Testament Life" and they provide an appendix on "Leading Ideas of the New Testament." Their excellent summaries of contemporary history and religion should be commended, as well as the succinct account of the canon, text, and translation of the New Testament, and the well-chosen bibliography. Nevertheless it remains true that the theological depth which characterizes present-day French and German work on the New Testament (I refer especially to books which appeared during the war) is almost entirely absent. The authors refer once in passing to "the fact of God in history," but they never take it into account. To be sure, the book is intended for use in college courses; but the Bible is merely great literature and not the record of a revelation, is it worthwhile to analyze it as history? And is it right to set forth so many highly subjective hypotheses as if they were facts? The authors' "rigid" historical method, set forth on pp. 67-68, will hardly pass a critical examination; for example, the facts by means of which we might reject many sayings of Jesus as out of harmony with His Jewish environment are not available.

A natural question for the reader to ask, after examining this book, is, "Why is there a Church?" To the authors it seems to be merely an accident, or the force a vital impulse had to pay for survival. The Christian, however, will not be satisfied with such an answer, and he will look for an account of New Testament life and literature which views it from within the Christian community rather than from without. Undoubtedly literary and historical criticism are valuable for the clear understanding of our beginnings. By means of them we can then distinguish the tree of life from

what Enslin has called "hagiographic mistletoe." But without intuition and imagination and faith these methods do not prune; they cut off branches which are vital to the tree.

ROBERT M. GRANT.

Religions in America

THE CHRISTIAN HERITAGE IN AMERICA. By George Hedley. New York: Macmillan, 1946. Pp. 177. \$2.

A great many people are troubled by the lack of unity which they think they see in the Christian Church today. They are apt to ask themselves whether, if the Church itself persists in its divisions, there can ever be any hope for peace and unity among the nations.

Professor Hedley endeavors to show that each section of the Christian Church in this country has contributed something essential and worth while to the totality of Christianity in America. With admirable objectivity and catholicity he has examined into the origins, distinctive genius, and main contributions of such bodies as the Eastern Orthodox, Roman Catholic, Lutheran, Presbyterian, Episcopalian, Congregationalist, Baptist, Quaker, Methodist, Disciples of Christ, and other groups that profess to adhere to the Judæo-Christian tradition.

The author thinks that ecclesiastical uniformity is neither possible nor desirable, but that a genuine unity will be achieved eventually because the Church is as one in believing that the Spirit of God dwells in each individual man. Because of its remarkable breadth of sympathy we recommend this book wholeheartedly to every type of reader.

WARREN M. SMALTZ.

In Brief

A HISTORY OF THE DIOCESE OF ALBANY, 1704-1923. By George E. DeMille. Philadelphia: Church Historical Society, 1946. Pp. 151.

The author of this sketch is a son of the Diocese of Albany and writes with real affection for his subject. As the dates in the title show, he does not limit himself to a history of the ecclesiastical diocese, which was erected in 1868, but gives the story of the Church in that section of New York from its earliest days. Over half the book is given to the "pre-diocesan" diocese, and the reader will not complain, as the earlier days are so full of interest. There are many attractive illustrations.

W.F.W.

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LONG ISLAND

Entire R. C. Congregation

Received by Bishop DeWolfe

On October 13th Bishop DeWolfe of Long Island received an entire congregation of Spanish Roman Catholics into the Episcopal Church. The people had banded together under the leadership of Mr. Angel Fernandez, a member of the group, who had been licensed by the Methodist Church to conduct services.

The Ven. A. E. Saunders, archdeacon of Brooklyn, allowed the small congregation to use a chapel of the Episcopal Church, securing copies of the Prayer Book in Spanish for them. They then petitioned Fr. Saunders for admission to full communion in the Church. The Rev. Francis S. North instructed the people and prepared them to be received.

Mr. Fernandez has been accepted as a postulant in the Diocese of Long Island and will continue his ministration to the congregation under the guidance of Bishop DeWolfe.

CHICAGO

Youth Service of Loyalty

To Christ the King Held

More than 1,750 young people of the Diocese of Chicago crowded the University of Chicago's Rockefeller Memorial Chapel for the service of loyalty to Christ the King October 28th. They came from every part of the diocese, some in busses, some in cars, and others on street cars and the elevated. The Rev. Canon Bernard Iddings Bell was the preacher and in the procession were Bishop Conkling of Chicago, Bishop Randall, Suffragan, 70 clergy of the diocese, 30 seminarians from Seabury-Western, and a color guard of students from the Northwestern military and Naval Academy.

"We are here to bear before one another, before a perishing world, before the throne of heaven, our unchanging and unchangeable witness of entire loyalty to Jesus, God and King, King of the home, King of the nation, King of the world," Canon Bell told his youthful audience.

"We know why the people of this modern time are sad. It is because men and women with rare exceptions have forgotten the end for which human beings exist. They have defied God's intention for man. They have sought to dethrone Christ the King and place His crown upon their own poor wilful heads."

After a two-hour recess for supper in the cafeteria of Ida Noyes Hall, 1,100 young people gathered in Mandel Hall

for a youth rally, at which the Rev. James McClain, master of ceremonies in a quiz show checked up on the knowledge of the Church.

In reply to the question, "Why do we baptize babies?" one little boy replied, "Well, for one thing, they are easier to handle."

Other speakers at the rally were delegates from the diocese to the National Youth Convention: Annagrady Jorjorian, Joseph Warren, and the Rev. Chandler W. Sterling, chairman of the fall youth conferences.

YEAR'S PLANS OUTLINED

The Rev. Douglas R. MacLaurin, chairman of the diocesan youth commission, outlined the plans of the commission for the coming year. These include a marriage seminar, vocational retreat for boys and for girls of high school and college age, a retreat for returned veterans, a retreat for post-graduate women, and a leadership training workshop, as well as the annual all-youth conferences in September.

To date there have been youth councils, composed of two representatives from each parish and mission, organized in the Lake-Shore, the Chicago-South and the Chicago-West deaneries.

The loyalty service on the Feast of Christ the King was held under the auspices of the youth commission and of the Canterbury club of the University of Chicago.

Fr. Spinner Appointed Head

Of Lawrence Hall for Boys

Bishop Conkling of Chicago has announced the appointment of the Rev. Ralph J. Spinner as executive director of Lawrence Hall for Boys. Fr. Spinner, who has been in charge of St. Ambrose Church, Chicago Heights, and St. John's Church, Flossmoor, took up his new duties November 1st, the 50th anniversary of the opening of the first Episcopal home for dependent boys in Chicago.

During the past 50 years many thousands of boys from broken homes, and boys whose own parents were unable to care for them, have been cared for by the Church. During the past five years alone more than 1,600 boys have been under Lawrence Hall care.

Today 80 boys between the ages of six and 16 live in the spacious brick building on Chicago's northwest side. Their summers are spent at the 350-acre Camp Hardy near Twin Lakes, Mich. The camp, as well as the hall, were made possible through the gifts of the late Francis A. Hardy of Evanston.

The five dormitories in the hall permit the boys to live and associate with other

their own age. Each dormitory is supervised by a housemother who is ready at all hours to sew on an extra button, dry the tears of a six-year-old, or cheer with sympathy to the problems of an older boy.

Some boys spend only a few weeks in the institution while awaiting placement in a foster home or until temporary illness in their own home has ended. Others are there throughout their entire school years.

The boys attend the neighborhood schools and participate in all normal boyhood activities. Some take piano lessons and learn handicraft. The large gymnasium provides space for basketball and other indoor sports.

Once a month all the boys whose birthdays have occurred in that month celebrate with a birthday cake and presents. Boys with an "E" average on their report cards sit at the staff table at supper.

The Bishop of Chicago is the chairman of the board of directors of Lawrence Hall. Edwin R. Keeler is president and the members are Robert W. MacDonald, James A. Russell, Edward J. Hardy, Jr., Maurice E. Graves, and Eskine Wilder.

NEW YORK

Lewis Giving Lectures

The Rev. Leicester C. Lewis is giving a series of five talks on the general subject of "The Essentials of Christian Life" at the Church of the Transfiguration, New York City, under the auspices of the Catholic Laymen's Club of New York. Future talks will be given on December 5th, January 9th, February 6th, and March 6th. Benediction of the Blessed Sacrament at 8:15 PM will precede each of the talks.

Fr. Lewis recently served on the Commission on Approaches to Unity, and is professor of ecclesiastical history at Eastern Theological Seminary. At present he is vicar of St. Luke's Chapel, Trinity Parish, New York City.

Trinity Commemoration Observed Orthodox-Anglican Service

A large congregation was present in Trinity Church, New York City, on the afternoon of October 20th when a service of honor of the Eastern Orthodox Church was held. The occasion was the October event in the series of special celebrations of the 250th anniversary of the founding of Trinity Parish. The rector, the Rev. Dr. Frederic S. Flemming, was the host and welcomed the visiting dignitaries. Archbishop Theophilus, Metropolitan of the Russian Orthodox Church of North America, made



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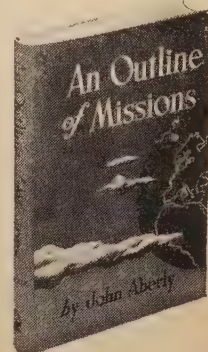
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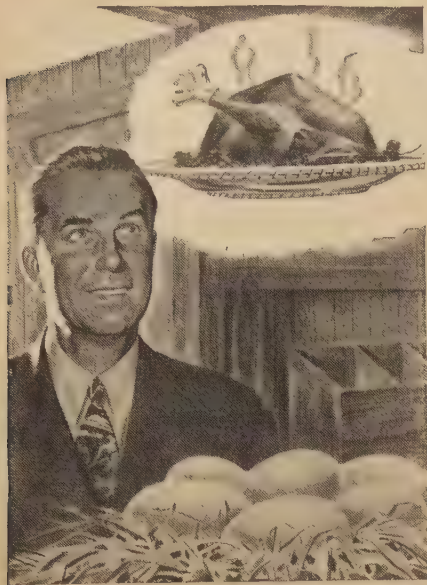
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the address. The Archbishop was seated in the archbishop's throne as the first prelate not of the Anglican Communion to be accorded that distinction.

In the long and brilliant procession were clergy of the Eastern Orthodox Churches, including the Very Rev. Dr. Doushan J. Shoukletovich, dean of St. Sava's Serbian Orthodox Pro-Cathedral and the clergy of the Russian Orthodox Cathedral of the Holy Virgin Protection, the clergy of Trinity Parish, and the choirs of all the churches represented. The choir of Trinity Church sang "Behold a Great Prelate," last heard at the service in honor of Bishop Manning in the Cathedral of St. John the Divine in May. The Russian choir sang the historic Greek anthem, "*Eis Polis eti despota*."

In the congregation were members of the Orthodox-Anglican Fellowship, of which the Rev. Edward N. West, canon sacrist of the Cathedral of St. John the Divine, is president. Special announcements of the service had been sent by the Fellowship to all its membership.

Armenian Bishop Preaches in Cathedral of St. John the Divine

The Rt. Rev. Tiran Nersoyan, Primate of the Armenian Church of North America, preached to a large congregation in the Cathedral of St. John the Divine, New York City, October 27th, when he spoke on "The United Nations as an Instrument of God's Will." He said:

"Civilization is a rugged and difficult path of suffering, of ignorance or errors, and of sinfulness. In the present age we are very far from having reached the end of the hard road. Nations make claims and contest the claims of others. They use force or the threat of force; they use economic pressure and many other methods, because they are not willing to achieve justice at its true price. In the national sphere, many people think still in terms of their individual independence. They violate the principle of the integral unit of society by drawing a line between man's spiritual and his material life.

"Nations are not ready to act upon the essential community among themselves because they are not ready to recognize that, or else they are not wholehearted about it. Let us abandon self-righteousness individually and nationally, and wait upon the Lord, in all humility. He began His creation of the universe by creating order out of nothingness and chaos."

In the congregation were many men and women connected with the United Nations General Assembly. Prayers for the United Nations were offered at the close of the service.

MINNESOTA

Diocesan Offices Move

The offices of the Diocese of Minnesota, formerly located at 1111 Nicolet Avenue, Minneapolis, have been moved to 1409 Willow St., Minneapolis 4. All correspondence to diocesan offices should be sent to the new address.

SOUTHERN BRAZIL

Youth Month Observed

The *Uniao da Mocidade Episcopal* (Union of the Episcopal Church Youth) in the District of Southern Brazil observed October as youth month. Corporate celebrations of the Holy Eucharist were the focal points of the observance, which included social, athletic, and civic events.

The constitution of the UME was approved at the meeting of the Church council last February. According to the constitution their purpose is "to be useful to God and one's neighbor, and to work for the establishment of the reign of Christ among all young people."

About 20 parish branches are now organized in the districts of Porto Alegre, Seacoast, Frontier, East Mountain and West Mountain. The executive secretary of the organization, who also edits the youth paper, the *Streamer*, is the Rev. Dr. Virginio Pereira da Neves.

MICHIGAN

St. Joseph's Consecrated

St. Joseph's Church, Detroit, was consecrated by Bishop Creighton of Michigan on October 27th. The service marked the completion of the payment on a mortgage of \$65,000.

The Bishop was the celebrant at the Holy Eucharist, assisted by the Rev. William C. Hamm, rector of the parish, and the Rev. Dr. William R. Kinder, who was rector of the parish for 20 years. Bishop Creighton was the preacher.

A service of thanksgiving was held in the afternoon, at which Dr. Kinder preached. After the service, a reception was held in the parish house. Dr. and Mrs. Kinder were the guests of honor.

ARIZONA

Clergy Join Bishop in Reciting Prayer of Consecration

The Prayer of Consecration in the Holy Communion was recited in unison by the clergy of the District of Arizona as they opened their conference with

top Kinsolving on October 23d at
ity Cathedral, Phoenix. The con-
ference was called by the Bishop to con-
sider the actions of General Convention.
top Kinsolving was the celebrant at
the Eucharist, assisted by the Very Rev.
Messrs W. F. Carman and the Rev. M.
Kelsey.

EDUCATIONAL

COLLEGES

Confirmation at U. of Illinois

Bishop Conkling of Chicago visited
the University of Illinois campus during
the homecoming weekend to confirm a
large number of university students in the Chapel
of St. John the Divine and to preach at
the 11 o'clock service on October 20th.
To deny that men and women need
redemption from sin is to proclaim the
triumph of Christ on the Cross a folly
and "delusion," the Bishop told the 250
priests and faculty members in the con-
gregation.

Student work at the University of Il-
linois, under the direction of the Rev.
William Ward, chaplain to Episcopal
students, is attracting the greatest num-
ber of Churchmen in its 36 years' his-
tory. With 14,000 students on the cam-
pus, attendance at the Sunday and week-
end services in the chapel often results
in a standing room only."

Canterbury club members meet at 6
on Sunday evenings for supper and in-
formal discussion. Five men students,
three of whom are postulants for Holy
Orders, are in residence this year at Can-
terbury House.

In addition to his work with Episco-
pal students, Fr. Ward is official chap-
lain to the Greek Orthodox students on
campus who meet one evening a week
at Canterbury House.

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Bishop's visit he celebrated the Holy
Eucharist and preached the sermon.

This year the school has a capacity
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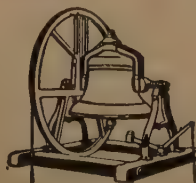
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DEATHS

*"Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them"*

Mearl K. Crawford, Priest

The Rev. Mearl K. Crawford, formerly vicar of the Church of the Advent, Los Angeles, died October 28 at his home in Monterey Park, Calif., after a long illness. He had retired in February.

Fr. Crawford was born in New Sharon, Iowa, the son of Francis Edward Crawford and Elsie (Vickers). His undergraduate work was taken at Iowa State Normal College and Ohio Wesleyan University, and he was graduated from the General Theological Seminary in 1914 with the B.D. degree. Bishop Lloyd, Suffragan of New York, ordained him to the priesthood in 1915. Fr. Crawford was married to Miss Stella Martin in 1920, at which time he was rector of St. Alban's Church, Hibridge, N. Y. Since going to the Diocese of Los Angeles in 1923, Fr. Crawford has served as vicar of the Church of the Advent, having charge of St. Philip's Church and the Church of the Good Shepherd, Los Angeles, and St. Matthias' Church, Whittier, Calif., in addition to his other duties. He was also the volunteer superintendent of Church building in the Diocese of Los Angeles.

Funeral services were held at the Church of the Advent on October 24 by Bishop Stevens of Los Angeles, assisted by the Rev. George Pratt. Interment was in Inglewood Park Cemetery.

Fr. Crawford is survived by his wife and a brother, Lester C. Crawford, Santa Monica, Calif.

Edward Miller Jefferys, Priest

The Rev. Edward M. Jefferys, a retired priest of the Diocese of Pennsylvania, died at his home on August 27th.

Mr. Jefferys was born in Philadelphia the son of Charles P. J. Jefferys and Elizabeth (Miller). The University of Pennsylvania awarded him the degree of B.A. in 1886, as well as B.D. in 1889, and S.T.D. in 1909. He was ordained to the diaconate in 1889 and to the priesthood in the following year by Bishop Williams of Connecticut. During his ministry, Mr. Jefferys served parishes in the Dioceses of Pennsylvania, Michigan, and Maryland, and was chaplain in World War I. He was a member of the standing committee of the Diocese of Pennsylvania from 1900 to 1940, and was president from 1919 to 1940. He was a deputy to General Convention in 1919, 1922, and 1925.

Funeral services were held at St. Peter's Church, Philadelphia, on August 29th.

The Living Church

30th by Bishop Hart of Pennsylvania, assisted by the Rev. Frederick W. Interment was in St. Peter's churchyard.

Mr. Jefferys is survived by his wife, former Amy Elizabeth Faulconer, a daughter and a brother.

Joseph Kuehnle, Priest

Rev. Joseph Kuehnle, 61, rector of Trinity Church, Natchez, Miss., died November 25th.

Kuehnle was born in Philadelphia and was educated in the public schools. His undergraduate work was done at Germantown Academy. Bishop of Arkansas ordained him to the priesthood in 1908 and to the priesthood in 1910. Fr. Kuehnle was missionary in charge of St. Andrew's Church, Texarkana, Ark., from 1908 to 1911, and in charge of the Church of the Holy Innocents, Como, Miss., and its missions until he became rector of Trinity Church in 1914. Fr. Kuehnle had been regent of the University of the South, a trustee of All Saints' College, a deputy to General Convention and a member of the executive and planning committees of the Diocese of Mississippi.

Funeral services were held at Trinity Church by Bishop Gray of Mississippi, read by the Rev. Cecil Jones and the Rev. Frank Walters. Interment was in Natchez City Cemetery.

Fr. Kuehnle is survived by his wife, a daughter, a brother, a sister, two sons, and two grandchildren.

Peerce Naylor McDonald, Priest

Rev. Peerce N. McDonald, 67, rector of the Church of the Ascension, Montgomery, Ala., died October 23d. He had been rector of the parish for the 27 years.

Mr. McDonald was born in Louisville, Ky. His undergraduate work was at the University of West Virginia, from which he was graduated with the degree of Bachelor of Arts in 1900. He was graduated from the Virginia Theological Seminary with the degree of Bachelor of Divinity in 1906. Bishop Peterkin of the Virginia ordained him to the priesthood in 1905 and he was ordained to the priesthood in the following year by Bishop Gravatt of West Virginia. Mr. McDonald was a chaplain in World War I and became rector of the Church of the Ascension after his demobilization. Funeral services were held at the Church of the Ascension on October 27th by Bishop Carpenter of Alabama, read by the Rev. J. W. Brettman. Interment was in Greenwood Cemetery, Montgomery.

Mr. McDonald is survived by his wife, the former Mary McQueen.

William Thomas Metz, Priest

The Rev. William T. Metz, 59, rector of St. Gabriel's Church, Philadelphia, died August 10th at the Episcopal Hospital, Philadelphia.

Fr. Metz was born in Philadelphia and received his education in the public schools there. He was ordained to the diaconate in 1914 by Bishop Rhinelander of Pennsylvania, and to the priesthood in the following year by Bishop Biller of South Dakota. For two years Fr. Metz was a missionary in South Dakota, but returned to the Diocese of Pennsylvania in 1916 as assistant at All Saints' Church, Torresdale, with work at the Chapel of the Redeemer and King Library at Andalusia. In 1919 he was appointed priest in charge of St. Gabriel's Church, where for the past 27 years he supervised the construction of the building and developed the mission into an independent parish. Fr. Metz was an honorary alumnus of Nashotah House.

The Rev. James M. Niblo celebrated a Requiem Mass at St. Gabriel's on August 14th. Bishop Hart of Pennsylvania read the Burial Office. Interment was in the churchyard of St. James-the-Less, Philadelphia.

Fr. Metz is survived by his wife, the former Jessie May Pallatt of Philadelphia.

Francis C. Steinmetz, Priest

The Rev. Francis Campbell Steinmetz, 80, a retired priest of the Diocese of Pennsylvania, died October 17th in the Episcopal Hospital, Philadelphia.

Mr. Steinmetz was born in Philadelphia, the son of George J. Steinmetz and Julia (Goetz). He was graduated from St. Stephen's College with the A.B. in 1893. He later did graduate work at St. Stephen's, the University of Pennsylvania, and Columbia University, and was given the S.T.D. from St. Stephen's in 1910.

Mr. Steinmetz's seminary work was done at the Philadelphia Divinity School and the General Theological Seminary. He was ordained to the diaconate and to the priesthood in 1896 by Bishop Whitaker of Pennsylvania. Mr. Steinmetz served parishes in the Dioceses of Pennsylvania and Southern Virginia. He had been a member of the executive council and the board of examining chaplains of the Diocese of Pennsylvania, and had served as a trustee of St. Stephen's College from 1928 to 1931.

Funeral services were held at Christ Church, Philadelphia, October 21st by Bishop Hart of Pennsylvania. Interment was in the churchyard of the Church of the Good Shepherd, Paoli, Pa.

Mr. Steinmetz is survived by his wife, a son, and a daughter.

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Julia Shelley Hodges

By ELIZABETH MCCracken

Mrs. George Hodges, widow of the late Very Rev. Dr. George Hodges, dean of the Episcopal Theological School from 1894 to 1919, died suddenly September 16th in Laconia, N. H. Mrs. Hodges was at her summer home in Holderness, N. H., when she was stricken, and was taken to the hospital where she died after a three days' illness. Funeral services were held on September 18th in St. John's Memorial Chapel of the Episcopal Theological School, Cambridge, Mass. Burial was at Mt. Auburn Cemetery, Cambridge. The Very Rev. Dr. Henry B. Washburn, Dean Hodges' successor, officiated.

Mrs. Hodges, Dean Hodges' second wife, was married to him in 1899. During the 20 years in which she was housewife in the deanery, Mrs. Hodges endeared herself to both students and faculty, and to all the many others in Cambridge who enjoyed her kind hospitality. After the death of Dean Hodges in 1919, she continued to live in Cambridge, maintaining her old friendships and ties. Urged to write a record of her husband's life, she undertook the work and her book, *George Hodges*, was published in 1926.

Mrs. Hodges is survived by two children of Dean Hodges' former marriage, George Vincent Hodges and Margaret Burnett Hodges; three children of her own, John Hodges, Elizabeth Hodges and Dr. Gilbert Hodges.

CHANGES

Appointments Accepted

The Rev. Richard S. Bailey, formerly rector of Holy Trinity, Ocean City, N. J., is now rector of the Church of the Holy Comforter, Aronomink, Drexel Hill, Pa. Address: 1005 Drexel Ave., Drexel Hill, Pa.

The Rev. William J. Barnett, Jr., at present addressed c/o Nashotah House, Nashotah, Wis., will become chaplain of the New York State School for Boys, Warwick, N. Y., November 15th, and may be addressed there.

The Rev. Gordon E. Brant, rector of the Church of the Advent, Chicago, Ill., will become dean of Christ Church Cathedral, Eau Claire, Wis., December 1st. Address: 510 S. Farwell St., Eau Claire, Wis.

The Rev. Osborne Budd, formerly chaplain of the Wallkill State Prison, Walkkill, N. Y., is now rector of St. John's, Tuckahoe, N. Y. Address: 107 Underhill St., Colonial Heights, Tuckahoe 7, N. Y.

The Rev. William C. Cowles, librarian at Seabury-Western Theological Seminary, Evanston, Ill., is now part-time assistant at Christ Church, Waukegan, Ill. Address: 600 Haven St., Evanston, Ill.

The Rev. Charles W. Findlay, formerly rector of St. Andrew's, Albany, N. Y., is now rector of St. Philip's, Wiscasset, Maine. Address: St. Philip's Rectory, Wiscasset, Maine.

The Rev. George H. Hann, formerly chaplain of the New York State Training School for Boys, Warwick, N. Y., is now chaplain of Wallkill State Prison, Walkkill, N. Y., and may be addressed there.

The Rev. Joseph Strange Huske, Jr., formerly priest in charge of the Church of the Advent, Williamston, N. C., is now rector of St. Luke's, Lincolnton. Address: St. Luke's Rectory, Lincolnton, N. C.

The Rev. Joseph M. Kitagawa, formerly priest in charge of St. Peter's, Seattle, Wash., is now chaplain to the Bishop of Chicago for work among the Japanese-Americans in that diocese. Address: 5441 S. Kimbark Ave., Chicago 15, Ill.

The Rev. Ralph S. Meadowcroft, rector of All Angels', New York City, will become rector of Grace Church, Charleston, S. C., January 1st, and may be addressed there.

The Rev. John H. Parke, formerly assistant at St. James', Greenfield, Mass., is now rector of St. John's, Worcester, Mass. Address: 13 Hackfield Rd., Worcester, Mass.

The Rev. Raymond H. Paulson, formerly rector of St. Paul's, Saginaw, Mich., is now rector of Trinity, Muscatine, Iowa, and may be addressed there.

The Rev. Joseph W. Peoples, Jr., priest in charge of the Church of the Good Shepherd, Moline, Ill., has accepted a call to become rector of the parish, and may be addressed there.

The Rev. John Rathbone Ramsey, formerly as-

sistant at St. Stephen's, Providence, R. I., is now an instructor at Hoosac School, Hoosick, N. Y., and may be addressed there.

The Rev. William B. Sperry, formerly associated with the Detroit Council of Churches, is now vicar of Christ Church, Detroit. Address: 942 E. Jefferson Ave., Detroit 7, Mich.

Military Service

Separations

The Rev. Marshall Ellis, formerly a chaplain in the Marine Corps, will become rector of George's, Griffin, Ga., January 1st, and may be addressed there.

The Rev. Edward B. Guerry, formerly chap-

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CHANGES

Army, is now rector of St. James', James
and St. John's, Johns Island, S. C. Ad-
dress: 172 Rutledge Ave., Charleston 15, S. C.

Rev. Richard L. Harbour, formerly a chap-
lain in the Navy, is now doing graduate work at
Yale University and Union Theological Semi-
nary. He has been appointed tutorial assistant in
English, community, and field work at Union
Theological Seminary. Address: 600 W. 122d St., New York
City.

Changes of Address

Rev. David Williams Bowen, formerly ad-
dressed at 341 Manhattan St., Staten Island 7,
should now be addressed at 331 Manhattan
St., Staten Island 7, New York, N. Y.

Rev. Erwin A. Thomas, SSJE, formerly
addressed at 980 Memorial Dr., Cambridge, Mass.,
should now be addressed at 33 Bowdoin St., Bos-
ton 44, Mass.

Rev. H. G. Winch, formerly addressed at
111 E. Van Buren St., Phoenix, Ariz., should
now be addressed at Route 1, Box 24E, Phoenix,
Ariz.

Ordinations

Priests

Central New York: The Rev. Edwin Rugby Auer
was ordained to the priesthood by Bishop Peabody
of Central New York on October 28th in Christ
Church, Manlius, N. Y. He was presented by the
Rev. Walter M. Higley and the Rev. Philip C.

Pearson preached the ordination sermon. Fr. Auer
will continue as priest in charge of Christ
Church, Manlius, and St. Paul's Church, Chitte-
nango, N. Y. Address: 113 North St., Manlius,
N. Y.

Harrisburg: The Rev. Roscoe Wendell Shank
was ordained to the priesthood by Bishop Heis-
tand of Harrisburg on October 28th at St. John's
Church, York, Pa. He was presented by the Rev.
Arthur G. W. Pfaffko and the Rev. Canon Paul S.
Atkins preached the sermon. Fr. Shank will be
curate of St. John's Church, York. Address c/o
YMCA, York, Pa.

Deacons

Easton: Robert Lee Bast was ordained to the
diaconate by Bishop McClelland of Easton on
October 26th in Trinity Cathedral, Easton, Md.
He was presented by the Rev. Durrie B. Hardin
and the Rev. Reuel L. Howe preached the sermon.
Mr. Bast is to be deacon in charge of churches in
Dorchester County, Md. Address: Virginia The-
ological Seminary, Alexandria, Va.

Leaves of Absence

The Rev. Dr. Joseph Fletcher, a member of the
faculty of the Episcopal Theological School, Cam-
bridge, Mass., has taken a year's leave of absence
to do research in England.

Depositions

The Rev. Arthur Beane, presbyter, was deposed
from the Sacred Ministry by Bishop Sherrill of

Massachusetts in the presence of the Rev. Theo-
dore P. Ferris and the Very Rev. Charles L.
Taylor on October 14th. The action was taken in
accordance with Canon 59, Section 1, and with
the advice and consent of the standing committee
of the Diocese of Massachusetts, after formal
declaration in writing of his renunciation of the
ministry. The deposition was made for reasons not
affecting his moral character.

Degrees Conferred

The Most Rev. Geoffrey Francis Fisher, Arch-
bishop of Canterbury, was given the honorary
degree of Doctor of Laws by Columbia University
on September 16th. He was presented by the Rev.
Dr. Frederic S. Fleming and the degree was
conferred by Frank D. Fackenthal, acting presi-
dent of the university.

Corrections

The address of Chaplain (Major) William B.
Sharp was incorrectly listed as 172 Willis Ave.,
Mineola, N. Y. [L.C., September 29th]. Chaplain
Sharp should be addressed c/o Chaplains Office,
Army Medical Center, Washington 12, D. C.

The Rev. Edward L. Aldsworth, listed recently
[L.C., October 18th], as a member of the staff of
the Cathedral of St. Philip, Atlanta, Ga., should
be listed: formerly lieutenant-colonel, Army Air
Corps, is now with the Veterans Administration,
and is also a member of the staff of the Cathedral
of St. Philip. Address: c/o Veterans Administra-
tion, Branch Office No. 5, Atlanta 3, Ga.



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Mass 7, except Thurs 9:30; Confessions: Sat

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EMENT Rev. James Murchison Duncan, r;
Kenmore Avenue
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INTERCESSION CHAPEL Rev. Joseph S. Minnis, v
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ST. MARY THE VIRGIN Rev. Grieg Taber
46th St. between 6th & 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); Confessions: Thurs 4:30 to
5:30, Fri 12 to 1, 4:30 to 5:30, 7 to 8; Sat 2 to
5, 7 to 9

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8, 11, 4. Daily: 8:30 HC; Thurs 11 HC, Daily
except Sat 12:10.

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Weekdays: 8, 12 (except
Sat), 3

GENERAL THEOLOGICAL SEMINARY CHAPEL
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Daily: MP & HC 7; Cho Evensong Mon to Sat 6

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ST. MARK'S Locust St. Between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip
T. Fifer, Th.B. Sun: Holy Eu 8 & 9; Mat 10:30;
Sung Eu & Ser. 11; Cho Evensong & Address 4;
Daily; Mat 7:30; Eu 7 (except Sat) 7:45; Thurs
& HD 9:30; EP & Int 5:30; Fri Litany 12:30; Confes-
sions: Sat 12 to 1 and 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Philip M.
Brown; Rev. Francis M. Osborne; Rev. A. Dixon
Rollit
Sun 8, 9:30, 11 & 8; HC: 8 daily; Fri 7:30
& 10, HD 10

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun 8, 9:30 & 11; Wed HC 10:30
Other services announced

TRINITY Rev. Richard E. Benson, r
616 N. Euclid
Masses: Sun 7:30 & 11; 1st Sun 9 only

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean; Rev.
Gregory A. E. Rowley, ass't
Sun Masses: 8 & 11. Daily: 7:30

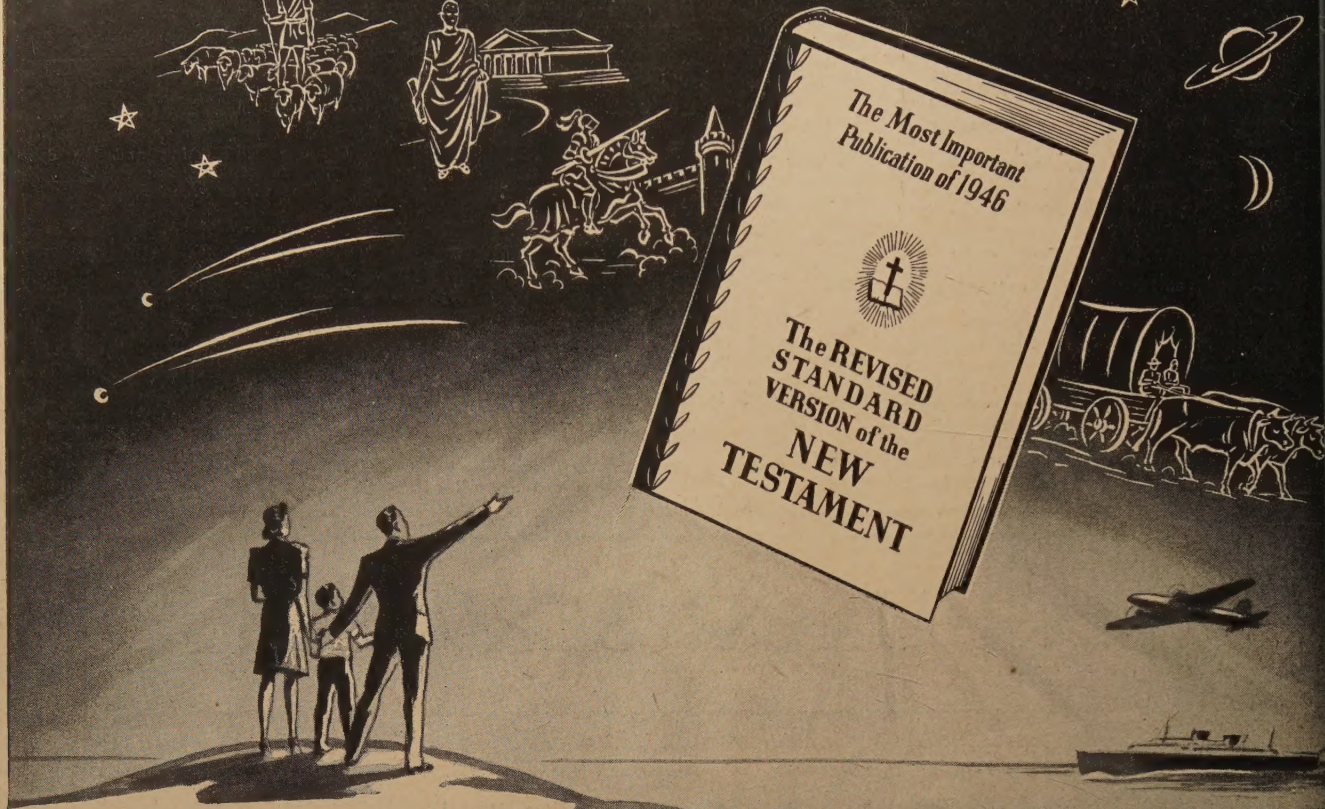
WASHINGTON, D. C.

ST. AGNES' 46 Que St., N.W.
Rev. A. J. Dubois, S.T.B.
Sun Masses 7:30, Low; 9:30, Sung with instr;
11 Sung with Ser; Daily 7; Confessions: Sat 7:30
& by appt.

EPIPHANY G St. West of 13 N.W.
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M.
Lewis, B.D.; Rev. Francis Yarnall, Litt.D.; Rev. F.
Richard Williams, Th.B.
Sun 8 HC; 11 MP; 6 YPF; 8 EP; 1st Sun of
month, HC also at 8; Thurs 11 & 12 HC

KEY—Light face type denotes AM, black face,
PM; appt, appointment; B, Benediction; Cho,
Choral; Ch S, Church School; c, curate; EP,
Evening Prayer; Eu, Eucharist; HC, Holy Com-
munion; HD, Holy Days; Instr, Instructions;
Int, Intercessions; Lit, Litany; Mat, Matins;
MP, Morning Prayer; r, rector; Ser, Sermon;
V, Vespers; v, vicar.

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Jesus the Light of the World

JOHN 8

8 ¹² Again Jesus spoke to them, saying, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life." ¹³ The Pharisees then said to him, "You are bearing witness to yourself; your testimony is not true." ¹⁴ Jesus answered, "Even if I do bear witness to myself, my testimony is true, for I know I have come and whither I am going, but you do not." ¹⁵ You judge

Large type—running from margin to margin
Logical paragraphing and punctuation
Poetry in verse form
Pronunciation indicated
Cross references at the bottom of the page

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